THE Little Review; OR, AN Inquiſition of Scandal;

Conſiſting in *Anſwers* of *Queſtions* and *Doubts*, *Remarks*, *Obſervation* and *Reflection*.

Friday, Auguſt 3. 1705.

Mr. Review,

THO' you may think it improper (being no Divine) to Anſwer Queſtions in Theology; yet being highly ſenſible of your Ability in thoſe Matters, crave your thoughts on the following Querie, *viz.*

Whether the ſaying of *Thomas*, to his Fellow Diſciples (*John* 11. 16.) *Let us alſo go, that we may die with him*, relates to the death of *Lazarus*, in the 14th or 15th Verſes; or to our Lord's death, in the former part of the Chapter?

Pray, Sir, if you can crowd it into Thurſday's Review, *you will very much oblige*

S I R,

March 24. 170⅘. *Your Humble Servant*

J. C.

The Society, upon peruſal of the Chapter, could not find any thing at all in the preceding part of it relating to our Lord's death; and therefore cannot think that *Thomas* ſhou'd mean it; this was before the *Jews* had conſpired his Death; and we find, that after Chriſt himſelf had told them of his going to *Jeruſalem*, there to die, they ſaid *not ſo*: neither can we eaſily ſuppoſe, that *Thomas*, who had ſo little Faith, could have ſo much Prophecy. But we cannot give a Reaſon why he ſhould ſay, *If* Lazarus *be dead, let us alſo go and die with him*, unleſs they ſuppoſed ſome immediate good to ariſe from it, becauſe, ſaid *Jeſus, I am glad for your ſakes*, &c. We ſubmit it to the Judgments of thoſe who are more particularly buſied in Scripture, to give a fuller Explication.

Gentlemen,

WIthout your immediate Advice, I am irrecoverably loſt. It has been my great Misfortune, ſome Months ago, to Marry a Young Gentlewoman againſt her Father's Conſent, who has not only turn'd her upon my hands, but ſwears he will not give me the leaſt Penny of that Portion he deſign'd her; my Circumſtances are no way ſufficient to ſupport her at the rate

She formerly liv'd as: She is grown very ill Natured of late, and what is worse, big with Child, and is perpetually flaving me with Reproaches, as the Author of her Ruin. Gentlemen, my Case is very deplorable, and very little short of Distraction, and therefore must desire your speedy Assistance, how I shall extricate my self out of this Gulph of Miseries, which my own precipitate Folly has hurried me into. I am

Gentlemen,

Your most Unfortunate

July 23. 1705. *Humble Servant,* Misogamos.

We think this a most desperate Case, and it is easier pitried, or blam'd, than remedied! Parents are certainly much in the wrong to force Inclinations asunder, where they are joyn'd; and Children, where they find the Aversions of Parents, ought to withdraw their Affections if possible; and disobedience is there only to be Countenanced, where Love cannot be lessened. But to consider this Matter a little.

If you Married this Lady with her Father's Consent, 'tis more excusable, because you then had hopes of his proving kind; but if 'twas against his Consent, we suppose he told you his Mind before, what he intended to do; in this you were to blame to persevere, but we do blame your Lady more, for 'tis certain her Love was not so great, but she might have prevented this Chain of Afflictions, because that Love is now gone; and she may more properly be said to be Author of your Ruin, than you of hers; her Ingratitude is harder to bear, than your own Misfortunes.

We add further, That the Father is unwise to encrease your Miseries, for a thing now not to be hinder'd; and it shows as little Love for his Daughter, as Christianity in him, to continue your Misfortunes when he may lessen them; the least he ought to do, is to take his Daughter, and maintain her and the coming Child; two things you may wish to be rid of, if she is still so ill humour'd; but however, you need have the Patience of a whole Sect of Philosophers to sustain you; and the only way to put an end to your Troubles, is, to maintain your Duty to the old Man, and your Love to his Daughter. If this will not Mollify him, and Reclaim her, they are fit only for one another; and what ever Cares you undergo, think that to have such a Father, and such a Wife still vexing you, would make them greater.

Gentlemen,

MAY I desire your Opinion without being thought troublesome; Whether (now in this Age, it being so common for Youth under Twenty to smoak) it be an unseemly, and indecent sight to see a Young Person, of either Sex, take Tobacco; and whether it is reasonable to suppose it any ways conducive to intemperate Drinking, or inconsistent with Sobriety, which is made an Argument against the use of it, by some People?

June 27. 170 .

Every body that Smoaks (secretly intimating that 'tis no Virtue at least) tells you he would not do it, but that he has some imperfection, either in his Eyes, or Teeth, or somewhere else; and what occasion is there of an Excuse, if there be no Fault committed? Truly, We are apt to believe, most that use it, have some Weakness; the Young in their Judgments, the Old in their Natures; but those particularly, who take it for Diversion; some use it this hot Weather, because they find (as they say) a coolness by it; they can't endure the sight of a Chimney in a *Coffee-House*, but the Skreens are drawn before them, yet they will have both Fire and smoak at their very Mouths, and this to cool them; but if they think so, let them enjoy the Notion, tho' we take the Reason to be this, That the Pipe disposes them to sit very quiet, hardly without any stirring; Now we believe, were they to sit so still, without a Pipe, they would cool as soon,

We conceive it is conducive to intemperate Drinking, yet not inconsistent with Sobriety; and sure the leaning towards a Sin, is enough to make a Man of Sence avoid it, unless he can restrain himself from intemperance.

How Odious would the West Country Ladys appear, should they *Cornish* a Pipe as they do there! but Custom makes it tolerable with them; but here such a Lady's Breath, and that of a Garlick-eating *Spaniard*, would be equally pleasing.

Gentlemen,

Gentlemen,

I Am sensible how little room you have to spare in your Paper, so shall avoid the usual preamble you frequently receive on these Occasions.

I am a young Man, though often in Company with those that are my Senio'rs, who by the vast Observation I can make, seem to think themselves Entitled to a Privilege, of Dictating their Discourse, in a Dogmatical Magisterial Manner, to those of the younger sort; and that they ought not to be contradicted any reason, in any wise to the contrary notwithstanding.

Now, Gentlemen, the Favour I have to beg of you, is your Advice, how I ought to behave my self on these Occasions?

Q. 1. Whether any respect ought to be had to Age; where the Party deviates from the Rules of Civility and G od Manners?

Q. 2. Whether the Circumstances of Disparity of Years and Estate, ought to be any Impediment to a Young Man, to exert himself freely, where the Matter is not indifferent, but relates to himself or Friend?

Q. 3. When instead of Argument, by way of Answer to a Modest Objection, they return, young Blockhead, young Puppy, &c. whether in that Case, one might not with full as much Reason, and about as much Maners, call them Old Dogs, or Old Doting Fools?

Q. 4. Whether old Men, are more Valuable then old Women; except where it is apparent, by their Words and Actions, that they have made such improvement, of the many Opportunities, that such long tract of Time must necessarily have afforded, as might reasonably be expected from such Advantages?

Q. 5. Whether by Age being Honourable, (according to the *English Axiom*) any more is meant, than Wisdom? and where that is wanting; whether Age in it self, be not really contemptible? Your Opinion herein, may be very serviceable to Young Men in general, and will in particular be very acceptable to

Your Servant,
L. M

'Tis certain, great respect is due to Years, *Juvenal* says, *Vetulo puer assurrexerit omnis*; Nay, a deference was shewn to those but just above us, *Tantum erat præcedere Quatuor annis*; but then 'twas supposed that they observed this Obeysance, and where desert fails, we see no reason to keep up the Respect; for we pay that to the discretion which is supposed to be in Age, not to the Grey Hairs, for 'tis what Creates rather Reflections than Reverence, while we say this Man has mispent so much time, and only lives to let the World see it.

To the *First* therefore we say, If the Weaknesses of old Men be Natural, not thro' the Faults or Neglects of Youth, they are to be pitied; but for, Incivility and ill Manners, they ought to be discouraged in every body, and intolerable in old Men.

Secondly, We judge again of the Matter, purely abstracted from the Persons, that every one ought to justify his Friend in every Company where he is abused, or to desire Men to forbear Censuring him in his absence, or till he has heard what may be said for him; but at the same time, Young Men are apt to be overdoing in those Cases, which often causes the ill Language in you.

3. But even if it proceeds after a Modest Objection, in no way to be return'd, for that were to commit the very Fault your self, which you cannot but disprove in another; and we take Silence in that Case to be a better Answer than Words, and it will make People judge, that you have the Sense, without the Years; and he the Years without the Sense, which should go along with it.

To the Fourth, we Answer in the Negative, that they are not.

To the *Fifth*, we Answer in the Affirmative to both parts.

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